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These miracles, carefully examined, reveal that a unique supernatural force has been at work in the realm of matter and disclose a gradation of power from lower to higher. (1) The walking on the sea is in the realm of the universal force of gravitation. (2) The turning of water into wine is a deed done in the sphere of vegetable life which cannot be explained by modern science. (3) The multiplying of the loaves and fishes discloses a miracle in a sphere in which more of human labor is required than in the making of wine, in which very complex bodies—according to science—are manipulated, and in which animal food is introduced. (4) The healing of the nobleman's son, of the infirm man at the pool of Bethesda and of the man born blind introduce us to the realm of human life. With all the advance in medical science no such power as this here displayed can be manifested. (5) The raising of Lazarus is the bringing back of life to the body. Science cannot tell what life is, much less restore it to the dead body. (6) The resurrection of Christ is the highest miracle of all. It was something which he claimed to have power to do, and on which he staked the truth of his work.

This is the miracle argument of John. It comprises facts taken from the life of Christ, each of which is not opposed to science, yet cannot be duplicated by science; each of which is within the range of the common humble untrained observation of the disciples and others of that day. How can we explain it that, touching nature at so many points in these narratives, John nowhere makes mistakes? Notice how circumstantial John is in these accounts. He was a part of the scenes he describes. Consider how calm and unstrained is his narrative. He could not have been deceived, surely not a deceiver.

There is much that is interesting in this article, but the author's point of view is all wrong. There was no such argument as he imagines that he has discovered. The miracles were put in the Gospel for no such purpose as that he has so laboriously traced. No doubt the writer's views about these miracles are all valid and useful. But they were not John's views. If the reader of this article will remember this fundamental misconception of the writer, the reading of the article will afford him much interest, and, perhaps, be profitable to him. If such a reading should induce some one to take up and study the real facts about John's argument from miracles, it would be worth doing indeed. The subject is a fresh one, and one to which little attention has been paid.

The Present Relation of the False Religions to Christianity.* Many people are afraid to study heathen religions for fear that they will prove dangerous rivals to Christianity. The fact is that the case with them is the same as that with the religions of Greece and Rome. The latter we know thoroughly and hence do not fear. So must we know the Oriental religions. But this knowledge must be thorough, not partial. Christian teachers and scholars of old have not hesitated to study false religions. It is absolutely necessary to-day that missionaries should be familiar with the religious views of those whom they would reach. Otherwise they are liable to be surprised by the resemblances between Christianity and Heathenism, or unable to grasp the essential differences between them. There are many varieties of Buddhism, Confucianism and Taoism. Teachers of the Gospel must be able to get the rubbish out of the way that thus the truth may enter. They must get at the heathen's standpoint. Especially is this true to-day because of a revival of heathenism in the Orient. Missionary work in some of its features is becoming an intense

* By F. F. Ellinwood, D. D., in the *Homiletic Review*, April, 1891, pp. 291-300.

intellectual struggle. In India the Brahmo Somaj incorporates many elements of Christianity in its system though now it has greatly degenerated. The chief school of anti-christian thought is the Arya Somaj a revival of Aryanism, a proud assertion of the primitive faith of the Aryans. This sect in rise and prevalence (a) shows how Christianity has made gross heathenism untenable, (b) testifies to a primitive monotheism. Heathenism, in its highest form, with a national or racial spirit of pride, presents itself as the Gospel's chief antagonist. Another school of thinkers, known as Theosophists, etc., deriving from India, holding the mystical mongrel views drawn from Hindu philosophy, needs investigation.

This is an informing and well-reasoned article. The study of Comparative Religion is shown to be not only of theoretical importance but of practical value in the advancement of Christian missions in the Orient.

The Humour of our Lord.* That such a title may shock some readers is not inconceivable. Consider some preliminary observations: (a) God and not the Evil One made humour, (b) the absence of humour in a recognized great man is held to be a defect, Jesus was too profoundly human and too intellectually great not to have possessed it, (c) some of the most saintly of the Lord's servants have been distinguished for humour,—from Jerome to John Knox.

(1) A special example of our Lord's humour is found in Matthew 11: 16-19; Luke 7: 31-35. How delicious is the take-off on the Rabbis and synagogue dignitaries in likening them to little children of the street, engaged in games of mimicry. In all this scene there was undisguised contempt and derision, yet it was sheathed in this humorous representation. Whatever be the exegesis of this difficult passage, one thing is clear, that jets of humour dart here and there over the Master's words. (2) Luke 13: 32, the message to Herod likening that ruler to a "fox" or "jackal" was humorously contemptuous of Herod's dignity. (3) The rebuke of Simon's under-breeding, Luke 7: 44-46, in which Jesus contrasted his behaviour with that of the "woman," must have had, with all its tremendous sarcasm and force of truth, its ludicrous side, flooring the dignity of the "Pharisee" in his own house before his guests. (4) The Sermon on the Mount is full of these touches of humorous contrast, lighting up the life and professions of the Pharisees, e. g., "pure in heart," *if* the salt have lost its savor, etc., the picture of the religionist sounding the trumpet, the disfigured and dirty faces of the made-up actors of fasting, the likeness of the egg and the scorpion. (5) Other examples are the comparison of the man and the sheep, the Corban illustration, the greater damnation of *long* prayers, cleansing the *outside* of the cup, the representation of Pharisaism by the old wine skins, by the elder brother who says "I serve thee,"—what winsome humour in all this! In Luke 18: 5, the touch in the parable of the unjust judge where he fears lest the widow by her coming "weary" or "bruise" him ("strike him under the eye" is the literal meaning), as though he feared from her personal violence, is a remarkable example.

A most charming chapter of incidents and arguments going to show that our Lord was possessed of a keen sense of humour and used it too with great effect. Why not? "Man of sorrows" was the Old Testament conception, but that does not at all mean "sorrowful man." Because we are told once that he "wept," shall we say that he never laughed? We may be sure that smiles clad that countenance more often than tears furrowed it. Mr. Grosart has done good service in calling our attention to the graceful pleasantry in which Christ clothed many of his keenest darts—as weighty as it was graceful.

* By Rev. A. B. Grosart, D. D., in the *Expository Times*, Nov., 1890, pp. 36-39, Feb., 1891, pp. 107-109.